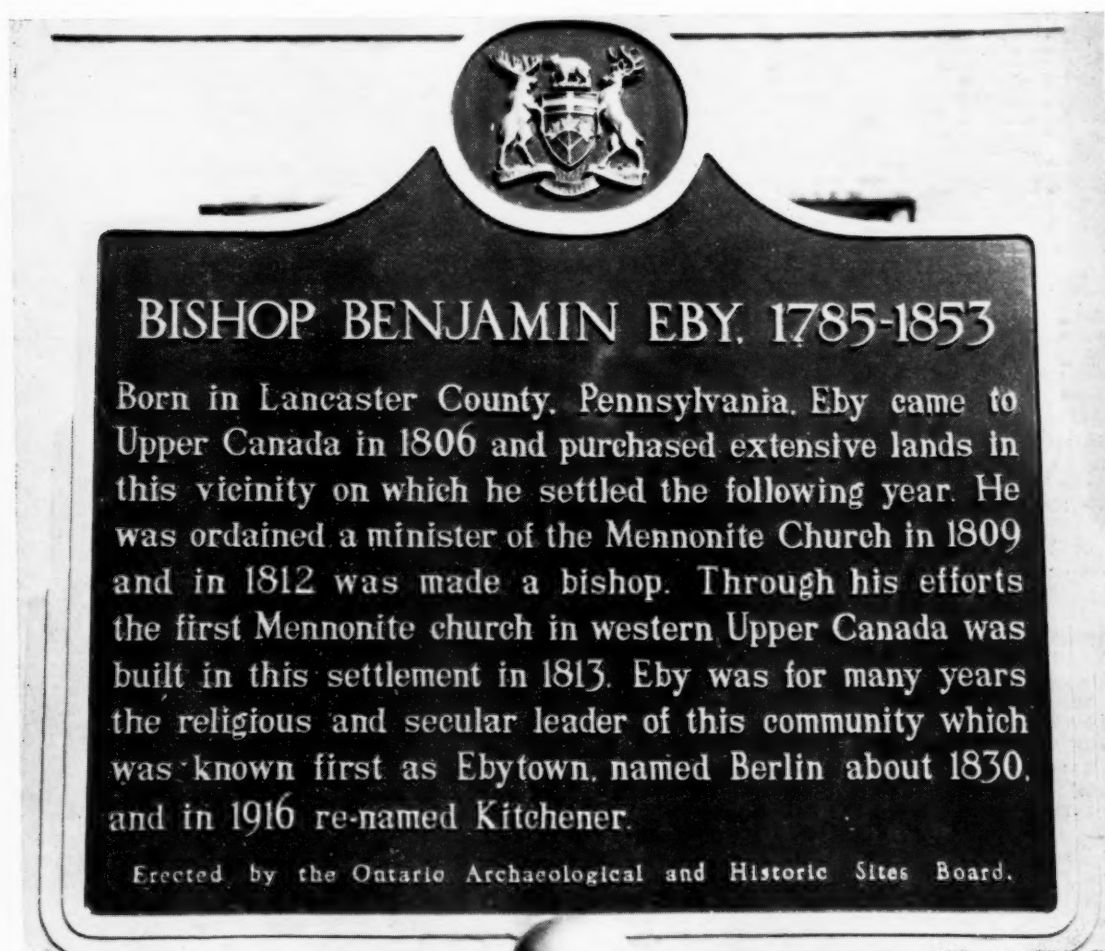


MENNONITE HISTORICAL BULLETIN

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The above plaque in memory of Bishop Benjamin Eby was unveiled on Sunday, June 26, 1960, on the grounds of the First Mennonite Church, Kitchener, Ontario. Descendants of Bishop Eby participating in the unveiling ceremony were Aden Eby, New Hamburg, a great-great-grandson, and the only living grandsons of Bishop Eby, Gordon Eby of Kitchener and Odo Eby of Superior, Wisconsin.

Historical Plaque Unveiled In Kitchener

On Sunday, June 26, 1960, commencing at 12:00 noon ceremonies in connection with the unveiling of a plaque to commemorate Bishop Benjamin Eby were held on the grounds of the First Mennonite Church in Kitchener. This plaque is one of a series being erected throughout the province by the Department of Travel and Publicity, acting on the advice of the Archaeological and Historic Sites Board of Ontario.

Sunday's ceremony was sponsored by the Waterloo Historical Society,

whose president, Mr. W. C. Barri, acted as programme chairman. Mr. Leslie R. Gray of London, Ontario, represented the Archaeological and Historic Sites Board. Among those taking part in the ceremony were Bishop J. B. Martin, Moderator of the Mennonite Conference of Ontario; Wilfred Ulrich, Pastor of Stirling Avenue Mennonite Church; Mayor H. E. Wambold of Kitchener; John J. Wintermeyer, M.P.P. (Waterloo North) Leader of the Opposition in the provincial legislature; O.

W. Weichel, M.P. (Waterloo North); and Norman Schneider. The plaque was unveiled by Gordon Eby of Kitchener, Odo Eby of Superior, Wisconsin, and Aden Eby of New Hamburg, descendants of Bishop Eby, and was dedicated by Bishop C. F. Derstine of the Mennonite Church.

Benjamin Eby was born on the old family homestead at Hammar Creek, in Warwick Township, Lancaster County, Pennsylvania. His ancestors had played a prominent role in the history of the Mennonite Church during its formative years

in Switzerland, and it is recorded that his great-great grandfather, Jacob Eby, had been ordained a Bishop of the church in 1683 in Canton Zurich. The Mennonites, however, were subject to severe persecution in their homelands and in 1715, Theodor Eby, Jacob's son, set sail for Philadelphia.

Benjamin spent his early years on the family farm in Lancaster County, but it was a generally accepted fact amongst his relatives and neighbours that his role in the community was not to be that of a farmer. His interests lay in the field of teaching and in his church. He was baptized into the latter at the Conestoga Mennonite Meeting House, by Bishop Christian Burkholder in 1804.

Two years later he set out for the new settlements in Upper Canada which had been formed under the auspices of the German Land Company. Members of the Mennonite communities in Pennsylvania had contributed funds for the formation of this company, and they secured their lands in what is now Waterloo County by casting lots. Eby obtained extensive holdings in the county and part of his property formed the future site of the City of Kitchener. He arranged for the building of a log house on his land and returned home later in the year. In February, 1807, he married Mary Brubacher, and in June took possession of his new farm in Upper Canada.

Eby rapidly became a prominent member of the new settlement. In 1809 he was ordained a minister in his church, and three years later he was made a bishop. He was a strong advocate of the erection of a regular place of worship in the community, since private houses of the settlers that had been used previously were simply not large enough to accommodate the rapidly increasing numbers of worshippers. Despite opposition it was finally agreed to construct a meeting house, and a log building was completed in 1813 on Bishop Eby's property. This was the first Mennonite Church in western Upper Canada and Eby taught school in the church during the winter months. The first school in the settlement was opened in 1809 by John Beatty, an Irishman, but these duties were gradually taken over by the Bishop. The small log church was used for some twenty years, until in 1834, a new, and much larger frame building was completed. It was known in the community as

"Ebys Versammburgshause" or Eby's Meeting House.

The community which grew in the vicinity of the church was greatly influenced by Bishop Eby, who not only acted as its religious leader but often settled secular disputes. He was a greatly revered man in the area, well known for his pleasant and amiable disposition and his tact in dealing with the problems of this pioneer community.

The Bishop and his wife Mary had eleven children. Large families were common to most Mennonite communities and combined with this natural increase and the vast influx of new settlers in the years after the War of 1812, Ebytown, as the settlement was known, grew at a very rapid pace. Many of the new emigrants were not Mennonites. Other German Protestants and numbers of German Roman Catholics arrived in the area and all contributed to the general welfare and industry of Bishop Eby's domain. About 1830 Ebytown was renamed Berlin, and this in turn was changed to Kitchener in 1916.

Benjamin Eby died in 1853, after witnessing the growth of a thriving community, which to a great extent he had been instrumental in creating. He will long be remembered in the district for his eminent leadership and the contribution which he and his descendants have made to the rapid development of Waterloo County.

—From Press Release issued by the Department of Travel and Publicity

Northkill Amish Marker

On June 27, 1959, Amish Mennonites and others gathered at a point along Pennsylvania highway Route 22, one mile west of Shartlesville, in Berks County, to dedicate an historical marker commemorating the first organized Amish congregation in America. The text on the marker is given below. (M.G.)

NORTHKILL AMISH

The first organized Amish Mennonite congregation in America. Established by 1740. Disbanded following Indian attack, September 29, 1757, in which a Provincial soldier and three members of the Jacob Hochstetler family were killed near this point.

A Note on the Butler County, Ohio, Augspurgers

MELVIN GINGERICH

On October 22, 1955, the College of Wooster, Wooster, Ohio, dedicated a new dormitory for women, the Otelia Compton Hall. Otelia Augspurger Compton (1858-1944) was born of Mennonite parentage near Trenton, Butler County, Ohio, and was a member of the Mennonite Church at Trenton until her marriage to Elias Compton of Butler County, who later became dean of Wooster College. Otelia Augspurger was one of the first Mennonite women in America to graduate from college, when she was graduated from Western College, Oxford, Ohio, in 1886. Mrs. Compton was the mother of four famous children, including the two well known Compton scientists. Years ago when Mrs. Compton was selected as the American Mother of the year, she attributed her success as a mother to her Mennonite home-life as a child and young woman.

At the dedication of the Otelia Compton Hall, Mrs. Compton's son, Wilson M. Compton, President of the Council for Financial Aid to Education, Inc., gave an address in which he said, "My mother was the daughter of Swiss-German Mennonite ancestry, leaders in the great religious and pacifist movements in Europe, who migrated to America in the 18th and 19th centuries seeking here the peace and freedom which were forbidden in war-torn Europe. Her great-grandfather, Daniel Holly, was a recognized leader of the Mennonites in Central Europe and represented them at Court. Her paternal grandfather, Christian Augspurger, received the Legion of Honor (actually the 'Decoration of the Lily Flower,' No. 20,131, granted October 1, 1814) from Napoleon as King of France. So you see that the family habit of acquiring medals may have been partly inherited.

"These Mennonite families nearly a century and a half ago chartered their own sailing ships and embarked from Frankfort — until recently the headquarters of the American Army in Europe — for America the 'land of promise.' They brought with them their libraries, the first pianos to be brought into Ohio, their preachers and their teachers.

"Samuel Augspurger, father of Otelia Catherine, was an industrious

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farmer. He also operated paper mills, grist mills and sawmills, using primitive water-wheels along the Miami River. He was a leader in his community. In 1874 he was the Chairman of the School Board, which was seeking a teacher for the little red school house of Woodsdale Village in Butler County. . . .

"In my mother's room as long ago as I can remember were two books: a Bible, and Charles Sheldon's inspiring little book *In His Steps*. The Bible she left to me and we have it in our home in New York. It is of an old-fashioned binding and was given to her by my father in 1885, the year before they were married. In it as she gave it to me was an embroidered bookmarker within which was encased an inscription in my mother's firm handwriting, undated but bearing the signature Otelia Catherine Augspurger, signifying that it was written before she was married.

"In this Company of Wooster I venture to read that inscription as revealing my mother's inner motive power. It was a simple compact.

"I solemnly agree," she wrote, "as God shall help me:

1. To observe regularly seasons of secret prayer at least in the morning and the evening.
2. To read daily at least a small portion of the Bible.
3. To say a good word for Jesus Christ always and everywhere.
4. To try to save at least one soul every year.
5. To engage in no amusement where my Savior could not be a guest."

"That was the simple creed of a girl in her twenties. It was the creed by which she lived a long and useful life and the creed by which she died long after her allotted four-score years. . . .

"The event in her life which made the deepest impression on my mother was, I think, her designation in 1939 as the American Mother. The story of Otelia Compton as the American Mother has often been told and I shall not retell it. She never could understand why she should have been thus honored—a simple Mennonite maid, she said, who during her lifetime like thousands of others had merely tried to do her duty."

NEWS AND NOTES

Melvin Gingerich, Goshen, Indiana, is continuing his study of the history of women's activities in the Mennonite Church. He is also gathering materials on the history of costume among the Amish and Mennonites.

The Organization of the Roseland Mennonite Church

"Filed for record Apr 22nd 1880 at 1 o'clock P.M. and recorded in Book No. Miscellaneous Records at Page 7. R.B. Dusserly Co. Clerk, By A.D. Tusserly Dep, 50c pd.

State of Nebraska
Adams County

To wit at Roseland School house on Section twenty-two (22) Town Six (6) Range Eleven (11) west in Adams County Neb

Meeting of the members of the Old Mennonite Church of Roseland Adams County Nebraska held upon the twentieth day of March 1880 at the School house in School district No. 42 in Adams County Neb for the purpose of organizing Said Church Society at which time the following named persons members of Said persons were present to wit Albrecht Shifler Samuel W. Lapp Jacob G. Snyder Emanuel Lapp Henry H. Rutt John M. Nunemaker Daniel Burkhard Mary Shifler Hannah Nunemaker Anna M. Rutt Minerva Rhine Nancy Lapp Hannah S. Burkhard Rebecca Snyder and the following are names of all the members of Said Church to wit Albrecht Shifler Samuel W. Lapp Solomon Martin Jacob G. Snyder John M. Nunemaker Henry H. Rutt Daniel Burkhard Emanuel Lapp Jacob R. Ebersole John L. Riesner Benjamin Ebersole Benjamin Shank Mary Shifler Sarah Lapp Rebecca Snyder Hannah Nunemaker Anna M. Rutt Hannah Burkhard Nancy Lapp Sarah Ebersole Anna Riesner Susan Ebersole Anna Shank Minerva Rhine Elizabeth Martin Nancy Ebersole Albrecht Shifler was Chosen Chairman of Said meeting and Daniel Burkhard was chosen Secretary of Said meeting and thereupon the following named persons were Elected as Trustees of Said Society to hold their office until the first monday of January 1881 and or until their successors are Elected and qualified and said Trustees are to be elected annually thereafter on the first monday of January to wit Henry H. Rutt Daniel Burkhard Emanuel Lapp and the following named persons was Elected as Clerk of Said Society to hold his office for the same term as the Trustees and to be elected here after on the same time and to hold his office for the same term as the Trustees to wit John M. Nunemaker and it was thereupon Determined by the unanimous vote of the Following named persons all being members of Said Society that Said Society be known as the Old Men-

nonite Church of Roseland Adams County Nebraska

Daniel Burkhard
Albrecht Shifler
Samuel W. Lapp
Jacob G. Snyder
Emanuel Lapp
Henry H. Rutt
John M. Nunemaker
Hannah Burkhard
Maria Shifler
Minerva Rhine
Rebecca Snyder
Nancy Lapp
Ann. M. Rutt
Hannah Nunemaker

I John M. Nunemaker secretary of said meeting held on the 20th day of March 1880 Do hereby certify that the foregoing is a true and correct record of the said meeting given under my hand this 20th day of March 1880"

John M. Nunemaker

Horsch Mennonite History Essay Contest Winners In Class III, 1959-1960

Because there were such a large number of entries in Class III for high school students in the John Horsch Mennonite History Essay Contest for the school year 1959-60, the papers were divided into two groups, with sixteen longer papers in Class A and fifty-eight shorter papers in Class B. The winners in Class A are given below:

First—"History of the Upper Skip-pack Mennonite Church"

Mae Reinford
Creamery, Pennsylvania

Second—"The History of a Mission"

Miriam Meyers
R. 1, Box 296
Lansdale, Pennsylvania

Third—"History of Franconia Mennonite Church"

Mary Kratz
Creamery, Pennsylvania

In Class B the winners were:

First—"The Story of the Church at Long Green, Maryland"

Dorothy Umble
Route 1
Atglen, Pennsylvania

Second—"Anna Kauffman—Beloved Aunt"

Dale Umble
Box 55
Sadsburyville, Pennsylvania

Third—"Biography of Paul E. Whitmer"

Wesley Steiner
406 Waterford Road
Goshen, Indiana

The History of the East Fairview Church, Milford, Neb.

AMMON MILLER

I give credit for the information that I am able to give to W. W. Miller and others who have passed on to their reward, and I want to give it as I received it. I do not say that this is a perfect record of past history but am indeed grateful for those who were able at least to give us some past events.

It was sometime during 1872 that the Government made some attractive offers of land and homesteads and because of this some eastern people bought land unseen. It was in the spring of 1873 that the families of Abraham Stutzman, John Harris, Joe Kuhns, and Noah Stutzman came from Walnut Creek, Ohio, and took possession of their purchased land. Stutzmans bought a homestead where Melvin Yeakeleys now live and Harris where John Miller lives. Stutzman was the grandfather of Mrs. Will Roth, Harris the grandfather of the late Dan and Edwin Stauffer, Kuhns the grandfather of Albert and Lloyd Kuhns and Noah Stutzman was the father of Harve Stutzman. These came to Lincoln because there was no railroad station at Milford at this time. The next year 1874 the J. M. T. Miller family moved here from Bloomington, Ill., and bought the place where the church house now stands. At this time the Government land could be bought for \$6.00 per acre. Sunday school was started in 1875 as well as church services. These were held in the homes of the people and were held every two weeks alternately. The first Sunday School superintendent was Abraham Stutzman. Preacher Yother of De Witt, Nebraska, held the first church service.

In the fall of 1875 the first communion service was held at the home of J. M. T. Miller, which building is still used as a cob house. Eleven members partook of the communion with Bishop Christian Ropp of Bloomington, Ill., in charge. In the spring of 1876, P. P. Hershberger, grandfather of Dan and Dave Hershberger, a minister of Kalona, Iowa, moved here and became the first resident minister (pastor) of this congregation. The second communion service was held in the home of Jacob Stauffer with 23 members present. Three were baptized and the membership was 23. Preacher Zehr of Illinois had charge of the services.

By this time the people begin to settle around Milford and Seward and the congregation grew steadily in numbers. The next year, 1877, Preacher D. C. Miller of Indiana came to officiate in communion ser-

vice and the membership was about 50. Then in 1878 Joseph Gascho, a minister from Illinois, moved here with his family and assisted Hershberger in the ministerial work. By this time it was almost impossible to hold services in homes so a church house, 28 x 40, was built on the land where the church now stands. The dedication services were in charge of Samuel Zehr of Illinois and Joseph Schlegel of Wayland, Iowa. The charter membership at this time was 60. Joseph Schlegel bought land in 1878 and moved here in 1879 and thus became the first Bishop here.

The building however became crowded and in 1884 it was decided to lengthen it 16 feet, thus making it 26 x 56. This building served the congregation for some time but because of the rapid growth the house became overcrowded and in 1890 there were two more wings, 16 x 18 feet, added to the main building. The cost was estimated at \$400.00 to \$450.00. The membership was numbered 168. However plans were laid for a new building in 1906, 46 x 70, and on Dec. 16, 1906 the building was dedicated. Ministers besides those at home who were present were: Sebastian Gerig, Wayland, Ia.; Daniel Graber, Noble, Ia.; Samuel Gerber and John Burkey of Ill.; Joseph Zimmerman, Wood River, Neb.; Dan Lapp, Roseland, Neb.; Peter Kennel, Joseph Schrock and Christian Beller of Shickley, Neb.

One of the early ministers was Joseph Rediger, born in Baden, Germany, who came to Eureka, Ill., at the age of 23 where he was ordained to the ministry in 1877. He moved to Milford in 1881. He faithfully served this congregation for nearly 55 years. Joseph Stauffer, also a native of Germany, came to Milford in 1876. He was ordained Deacon in 1886 and to the ministry in 1895. N. E. Roth was ordained Deacon in 1896 and a few years later to the office of Bishop, to assist Joseph Schlegel. However in 1910 he moved to Tofield, Alberta, where he was an active church leader the remaining years of his life. This church was without a resident Bishop from 1913 to 1920. Peter Kennel of Shickley, Neb., served the congregation for 7 years, at which time (1920) J. E. Zimmerman moved here from Wood River, Neb. He served as Bishop for 30 yrs. until he passed away in 1949. L. O. Schlegel was ordained Deacon in 1907 and served this congregation until 1925. Will Schlegel was ordained to the ministry in 1912 and served until 1925. Abe D. Stutzman was ordained Deacon in 1912, later moved to Wood

River, Neb. George S. Miller was ordained to the ministry in 1919 and served the cong. until 1938. A. M. Miller was ordained Deacon in 1930 and to the ministry in 1950. Oliver Roth was ordained to the ministry in 1950. Sterling Stauffer was ordained Deacon in 1950.

The East Fairview congregation has been the mother church of West Fairview, Shickley, Wood River, Milford, Chappell, and Tofield, Alberta, Canada. From this congregation people settled in Pennsylvania, Ohio, Indiana, North and South Dakota, Oregon, California, Kansas, Minnesota, Colorado, Idaho, Iowa, and Alberta, Canada. P. P. Hershberger, Joseph Gascho, Joseph Schlegel, Joseph Rediger, Jacob Stauffer, N. E. Roth, A. D. Stutzman, Wm. Schlegel and J. E. Zimmerman have faithfully served their days. (1950)

The experiences of our early church leaders were not always pleasant in administering their duties, for they braved the cold and storms of the western prairies. Brethren Schlegel and Stauffer once went to western Nebraska to hold services where a few families had moved and it was cold. They went to bed with their overshoes, overcoats, mittens, and caps down over their ears, and in the morning they were covered with snow. At another time Schlegel and Rediger with their wives went to Holt County to serve a few that were there. The family where they lodged had two children and only one bed. So the mother of the house, their two children, sister Schlegel and sister Rediger, five of them, slept in their only bed. In order that all could sleep in bed they had to lay crosswise. The brethren slept on hay in a newly built basement. Other experiences were similar, such as living in sod houses, and burning of corn stalks, buffalo chips and corn itself, for heating purposes. Yet they enjoyed their pioneer days in the west where they prospered in their farming as well as in building the church of Jesus Christ.

NEWS AND NOTES

Myron Ebersole at the University of Chicago is making a critical comparison of the Anabaptist-Mennonite view of the church and the therapeutic community in contemporary psychiatric practices. This study is under the direction of the Institute of Mennonite Studies.

Archie Penner, Steinbach, Manitoba, in 1959, wrote a booklet on "A Christian Conscience and Politics." It was published under the auspices of the Study Committee on Peace Problems of the Evangelical Mennonite Church, Steinbach, Manitoba.

The Mennonite Church at Long Green, Maryland

DOROTHY UMBLE

About a century ago the roads in Long Green, Maryland, were filled with horses and buggies carrying Amish Mennonites. It was a thriving Mennonite community with many nice farms in Long Green and Haystack Valley.

This community was started when Moses Miller moved there from Lancaster County in 1833. Soon other families came from Lancaster, Mifflin, and other counties in southeastern Pennsylvania. By 1849, the following families had settled there: Christian Hertzler, John Mast, Daniel Nafziger, Peter Nafziger, Christian Neuhauser, Aaron Smoker, John Smoker, Jacob Waltz, David Warfel, and Solomon Yoder.

Long Green is a rich farming valley fifteen miles east of Baltimore. The land was cheap and many more would have settled there had it not been for the existence of slavery at that time. Some of these settlers were originally from Europe or the children of those who had migrated from Europe. The Napoleonic Wars in Europe had brought many settlers to Pennsylvania, some of which later moved to Maryland.

Solomon Yoder was the first bishop who served in this community. He was born in 1800 in Berks County, Pennsylvania. He was one of the more progressive Amish Mennonite ministers of his time. He was chosen moderator of the first Annual Amish General Conference, but declined to serve. John Mast was the first minister; he and Solomon Yoder had been ordained before moving to Long Green. Daniel Nafziger served as the first deacon. John Mast died in 1873 and Andrew Miller was ordained to the ministry. He served until 1875 when he moved to Union County, Pennsylvania, and later to Kansas. Solomon Yoder died as bishop in February, 1880. Lewis Yoder, son of Solomon, was ordained to act as pastor of the church after the death of his father. Lewis served in this place until he died in 1893. Following this, Isaac D. Hertzler was ordained to have charge of the congregation. The Hertzlers, however, soon moved to Denbigh, Virginia, where he served as a minister in a Mennonite congregation until his death in 1936. The church at Long Green was thus left without a resident minister.

During this half century, the church had been flourishing. Services were held once every two weeks in the homes. The congregation was not only composed of the Amish families that moved there but some from the community were also brought into the church. One

elderly lady related how her parents decided to join the Amish church. They were in instruction for baptism, but her father died before he was baptized. He was then buried in the church cemetery.

In 1894 the church was temporarily accepted into the Indiana Amish Mennonite Conference. Later, in 1898, the congregation was received into the Indiana-Michigan Amish Mennonite Conference on the condition that in the future a district conference be organized that would be nearer to Long Green and able to give them more attention. The Ohio and Eastern Amish Mennonite Conference was then organized and the congregation united with it in 1899.

The first Sunday School was opened in 1895, and soon it was held weekly the year round.

A house of worship was erected in 1898. It was a frame meetinghouse about 24 feet by 30 feet. *The Mennonite Encyclopedia* (III, 389) says that the congregation had dwindled to about twenty members at this time; however John S. Mast is to have said that at the time he first contacted the congregation (perhaps in the late nineties) there were about seventy members. I do not know which of these is correct, but it is evident that the church had begun to dwindle.

About the turn of the century, C. Z. Yoder from Orrville, Ohio, spent some time with the congregation trying to revive it. In the years between 1896 and 1910 the church was without a minister. During this period Joseph Hertzler was in charge, but was not ordained. In 1900, the conference appointed Michael Yoder to have bishop oversight of the church. In 1903, John E. Kauffman was given charge of this congregation, it having no resident bishop. Both of these bishops were from Mattawana, Pennsylvania.

E. J. Berkey held evangelistic meetings in the community in the early winter of 1906. There was good interest and a number of confessions.

In the winter of 1906, Amos Mast and David Kauffman from Atglen, Pennsylvania, were asked to go to the Long Green community to help with the work of the church. They got jobs in the community and helped with the Sunday school work and in cottage meetings. While they were there, a singing school was started. There was good interest and a number of Brethern young people from the area attended. Several years later, four young couples, also from the Atglen area, went to

Long Green for a week-end. They traveled by horse and buggy and it took them fifteen hours to go from Atglen to Long Green. These are examples of voluntary service fifty years ago.

A mission committee was appointed by the conference in 1907 to see that the congregation should be supplied with a resident minister. As a result, in 1909, John M. Hartzler and his family moved to this area to serve as minister. This step of sending a resident minister to the area was probably delayed too long, since a number of the families had already moved away—back to Pennsylvania, to Virginia, west to Ohio, and points beyond. There were also some who joined the Brethern church in this area. Later, the Hartzlers moved back to Belleville.

In 1915, when some workers were cleaning the church yard and burning brush, the church caught fire and burned to the ground. Now the congregation was left with neither a minister nor a meetinghouse.

John S. Mast from the Conestoga Mennonite Church had bishop oversight while the Hartzlers were there and after they moved away. After the meetinghouse burned, services were held once each month in John and Lillie Phillips' home by the ministers of the Conestoga, Maple Grove, and Millwood district. The Phillips family had transferred their membership from the Methodist to the Mennonite Church in 1910. Every month, Mrs. Phillips insisted on giving the visitors dinner even when they had brought their lunch along. By 1936, the three members of the Phillips family were the only members left of the Long Green Church. After John S. Mast died, Ira Kurtz, also of the Conestoga congregation, was given the bishop oversight.

There has been an annual meeting held in the area since 1918, with an exception of several years during the war. This meeting is held in a hall near the graveyard. Friends and relatives of those who once lived there come from Virginia and Pennsylvania for these meetings.

John Phillips died in 1937 and Lillie in 1948. Now their son Frank was the only member remaining. In 1948, Frank was married and he died in 1953. His wife, Dagmar, is not a member of the Mennonite church, but she still lives there and helps care for the cemetery.

Now there remains only a cemetery surrounded by a white-washed stone wall. There are about 85 graves there that need maintenance. There is a present committee of five members to maintain the cemetery and they also supervise the annual meetings. They are Joseph Hertzler and Stanley Warfel from Virginia, Amos

(Continued on Page 8)

John Fretz Descendants

JOHN T. NEUFELD

A Brief History of John and Christian Fretz, by A. J. Fretz, published in Elkhart, Indiana, in 1890, furnished the material for an analysis of the occupations and religions of the descendants of John Fretz of Bucks County, Pa. He was a member of the Deep Run Mennonite Church. John Fretz was twice married. By his first wife Barbara he had five children and by his second wife Maria he had three children. He came to America from Germany in about 1710. He was a weaver by trade but in America he was a farmer.

SECOND GENERATION (Born between 1730 and 1755)

Five farmers, two farmers wives, and one not recorded. All Mennonites.

THIRD GENERATION (Born between 1755 and 1801)

19 farmers, 15 farmers wives, six other occupation, 16 no occupation or church given. Six children under 21. Total descendants 62.

Of the above only one is mentioned as changing from Mennonite to Methodist. 15 with no church affiliation given. This is besides those under 21. Total reported as Mennonites 36.

FOURTH GENERATION (Born between 1782 and 1838)

Occupation	Menn.	M.	U.B.	R.	Bapt.	P.	No church given		
62 farmers	50	1	1				10	"	"
16 farmers plus.....	12						4	"	"
66 farmers wives.....	61			1			4	"	"
13 professional or business	7	1			1	1	4	"	"
15 wives of professional or business ...	9	1	1	2			1	"	"
62 no occupation given							62	"	"
29 under 21									
263 descendants	139	3	2	3	1	1	85	"	"

Menn. = Mennonites M. = Methodist U.B. = United Brethren R. = Reformed
Bapt. = Baptist P. = Presbyterian

FIFTH GENERATION (Born between 1802 and 1871)

Occupation	Menn.	R.	L.	Bapt.	P.	Q.	M.	U.B.	Ev.A.	B.	Other	No church given
163 farmers	107	3	3	6	6		13	3	4	3	7	15
37 farmers plus	15		3	2	3		6	1	1			6
191 farmers wives . . .	119	10	1	12	3		13	1	8	1	7	16
23 professional.		4		4	3		3			2		7
85 business ...	9	10	1	13	8	2	7	1			5	29
43 tradesmen ..	10	1	4	5	2		3		1	1	2	14
85 wives of above three	18	9	6	15	9	1	9			1	3	14
47 single women	5	1	1	1	1		5				1	32
192 no occupation given..	13	2	1	2	4		3		5		1	161
200 children under 21...												200
1066	296	40	20	60	39	3	62	6	19	8	19	494

Menn. = Mennonite R. = Reformed L. = Lutherans Bapt. = Baptist
P. = Presbyterian Q. = Quaker M. = Methodist U.B. = United Brethren
Ev.A. = Evangelical Association B. = Brethren

Anna Kauffman — Beloved Aunt

DALE UMBLE

On September 2, 1875, on a farm near Paradise, Pennsylvania, a daughter was born to Anna (King) and Jonathan Kauffman. The daughter was christened Anna. Jonathan, the father, was a preacher in the Amish church. Consequently, Anna, when old enough, also joined the Amish Church. On becoming older, she left the Amish Church in favor of the Conservative Mennonites. However, she soon became unsatisfied with this sect too, so she joined

the Mennonites. This changing of churches may be looked on by some as an instability of character, but it cannot honestly be considered as such. The real reason for her switching to the Mennonite Church was that she wanted to be more active in mission work, and she considered the Mennonite Church as a better avenue of Christian service than the Amish. This is a characteristic of her which seems to be reflected through her entire life, that of com-

plete consecration of herself in service for others.

In the late nineteenth century there grew a great concern among the Mennonites of Lancaster County for the Negroes who had settled on Welsh Mountain, located near New Holland, Pennsylvania. Because of low moral standards, they had become shiftless and many of them outlaws. Accordingly, in 1898, twelve directors were appointed to start something for the Negroes at Welsh Mountain. Samuel Musselman was elected the chairman of the committee, and Noah H. Mack acted as secretary.

In 1910, Anna left home and wended her way toward Welsh Mountain to help the comparatively new mission established there. This establishment, which included a school and a store, was a kind of industrial mission including the following occupations: truck and general farming, shirt making, broom making, and carpet weaving. These occupations, however, were a variation on one theme—preaching the gospel.

The system of farming used at the mission was as follows: the mission workers grew some crop such as strawberries for the Negroes to pick. The money earned from this was then turned over to the store for credit. The people were then given things from the store, and the price was taken off their credit.

Anna was made one of the helpers in the store. One evening while she and another helper were working at the store, a man of low repute came in and wanted to buy a pair of shoes. His credit, however, had already been used up, and she had previously been strictly forbidden to give him anything. She kindly explained to him the situation but he refused to leave. However, she wisely kept as calm as she could and after a while, much to her relief, he made his departure. Later this credit scheme was changed, and the money was given directly to the people.

Soon after this Anna was struck with typhoid fever but managed to recover. In 1913, John S. Musselman, a promising young mission worker, superintendent at this time at Welsh Mountain, was also struck with the disease and died.

While Anna was at Welsh Mountain she learned how to drive an automobile, which was quite an accomplishment for a young lady in those days. She drove back and forth to meetings held at Redwell, which was at the foot of the mountain.

In 1914, she went out to the Old Peoples' Home at Rittman, Ohio, where she stayed for seven months (Continued on Page 8)

The Massacre of the Rhodes Family in 1764

WILMER D. SPOWE

John Rhodes (Roth) and his family emigrated in 1728 from Zurich, Switzerland to America. They settled in Lancaster County, Pennsylvania, and two years later in 1730 moved to Virginia, settling in Page County. John Rhodes was a minister in the Mennonite Church and the leader of the Page County settlement. The period of the French and Indian War 1754-1763 caused uncertainty in the Page County settlement. In 1763 the settlers were obliged to flee from Massanutten on the Shenandoah River to a place of safety east of the Blue Ridge Mountains because of a general Indian outbreak. Later these families returned to their homes.

On the last of August 1764 when the corn and hemp fields were grown to full length, eight Indians led by a white man appeared suddenly at the home of minister John Rhodes. This white man was reported to have been Simon Girty, a villainous frontiersman, noted for his cruelty and brutality in allowing the Indians to torture their white captives. He is known in history as the Great Renegade, and was active in Indian skirmishes against the Americans after his desertion to the British in 1778.

Simon Girty heard said that John Rhodes had money hid in his house, whereupon he got a band of eight Indians and together they swooped down on the Rhodes family that fateful afternoon of August 1764. These nine men shot John Rhodes as he stood in his doorway. His wife and one of the sons were killed in the yard. Two sons were out in the corn field, a distance of one hundred yards from the house. One boy hearing the reports of the guns climbed into a pear tree to see what all the noise at the house meant, when he was discovered and instantly killed. The other boy tried to save himself by running to cross the river, but was overtaken and killed in the river. The place where he attempted to cross is still known as the Bloody Ford.

The eldest daughter Elizabeth remained within the house but later caught up her 16 or 18 months old little sister Anna and ran toward the barn where she was followed by an Indian. She ran into the barn and secured the door. The Indian tried to force open the door that she had secured, but it did not yield, so with oaths and threats the Indian ordered her to open the door, Elizabeth refused, and the Indian ran back to the house. Meanwhile the other Indians and Girty searched the

house for the money, and failing to find the object of their search they set fire to the house. The Indian who had pursued Elizabeth grabbed a burning firebrand from the flaming house, ran back to the barn, and set it afire. But while the Indian was gone Elizabeth crept out of an opening at the opposite side of the barn, and with her little sister in her arms ran through a field of hemp, crossed the river, and reached a neighbor's house, thus saving both herself and her little sister from certain death.

After setting fire to all the buildings, the gang started on their trip across the mountains, taking with them two sons and two daughters who remained alive, as captives. The youngest of the sons being sickly and not able to travel fast enough, they killed him. The two daughters then refused to go farther, whereupon they both were killed in a barbarous manner and scalped. The remaining captive son Michael, sole survivor of the four children that were taken captives, was forced to accompany the gang to the Indian camps west of the Ohio River.

The body of the father John Rhodes was left where it had fallen in the doorway of the house, and was partly consumed by the fire. After the fires went out the surviving children and the neighbors found the money and valuable papers hidden in a niche in the cellar wall undamaged. The neighbors tenderly laid the dead to rest in the earth.

Four children were married and consequently were not at their parents' home when this dreadful event transpired. Of the nine children at home, four sons and two daughters were killed, two daughters escaped and the remaining son Michael was held captive west of the Ohio River for three years. While in the Indian camp he saw the Indians sell the scalps of his father, mother, four brothers and two sisters to the French authorities for about fifteen dollars. After General Boquet's Treaty of 1767, the Indians were required to release all white prisoners. Michael Rhodes, along with many others, was permitted to come home. Upon his arrival at home Michael assisted in settling up his father's estate. This massacre of the Rhodes family in 1764 was the last raid into the Shenandoah Valley by the Indians. It is without doubt one of the most somber and disastrous events to befall Mennonite settlers in the 18th Century period of the settlement of America.

(NOTE: Two conflicting dates, 1764 and 1766, are given for the massacre of the Rhodes family. Samuel Kerchival in his history of the Val-

ley of Virginia gives the date as 1766 but L. J. Heatwole, authoritative writer of Virginia Mennonite history, states the year as being 1764. Contemporary history and events seem to indicate that the date of 1764 is correct. The French and Indian War came to an end in 1763. The three year captivity of Michael Rhodes if begun in 1764 would have expired in 1767, which would correspond with the year that the white prisoners were released by the Indians as guaranteed in the General Boquets Treaty with the Indians in 1767. Harry A. Brunk in his *History of Mennonites in Virginia* also uses the year 1764 for the massacre. Brunk, however, uses a different spelling of the family name. He spells it "Roads", basing this upon the spelling of the will of John Roads' son.) Leetonia, Ohio

MENNONITE RESEARCH NEWS AND NOTES

A "History of the Arthur Mennonite Church, Arthur, Illinois," is available from O. S. Helmuth, Arthur, Illinois, for sixty cents. The last four pages of this twenty-nine page book are devoted to the story of the Arthur Amish Mennonite Church.

The two hundred fiftieth anniversary of the founding of Lancaster County, Pennsylvania, was celebrated at the Brick Mennonite Meetinghouse, Willow Street, Pennsylvania, on September 31, October 1 and 2, 1960. The meetings were held under the auspices of the Lancaster Mennonite Conference Historical Society. A tour to points of historic interest, including the Hans Herr house, was conducted on October 1. During the anniversary days a marker was placed at the Hans Herr house. A report of the anniversary is given in *The Mennonite Research Journal*, the organ of the Lancaster society mentioned above.

On May 19, 1960, the Herald Publishing Company of Newton, Kansas, observed its fortieth anniversary. This company publishes the well-known *Mennonite Weekly Review*, widely read by all branches of Mennonites. Two papers were presented at the program. Cornelius Krahn read a paper on "Journalism and Mennonite Unity," and Melvin Gingerich presented a paper on "A Century of Mennonite Journalism."

Out of the Wilderness is the title of the new history of the Central Mennonite Church at Archbold, Ohio. The authors of this 243 page book are Orland Grieser and Ervin Beck, Jr. It can be ordered for \$3.00 from Orland Grieser, Route 5, Box 136, Wauseon, Ohio.

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ANNA KAUFFMAN

(Continued from Page 6)

until the home burned down. After this tragedy she decided to go to Chicago, but she was persuaded by Bro. Joseph Nissley to accompany the thirteen old people from Ohio back to Souderton, Pennsylvania. The home at Souderton had promised to take the old people if an extra helper was sent along with them. Anna was chosen as the helper. While coming from Rittman to Souderton with the thirteen aged, they had to change trains at Pittsburgh, Pennsylvania. While Bro. Nissley was browsing around the station, Anna was left the job of feeding and tending the senile. During the repast one old lady got some chicken caught in her throat and had quite a time getting it out. Of course in a train station this incident drew quite a lot of attention, and some subtle remarks were made about those "refugees" over there. In Philadelphia too, they made quite a ridiculous spectacle with Anna pushing a wheel chair and several ladies leaning on her shoulders. However, they arrived at the home safe and sound, but unfortunately, her wards died.

No longer needed at Souderton, she planned to go to Kansas with Bro. and Sister Nissley. Because of some complications concerning their baggage, they got to Chicago but no farther. They made the best of it and stayed at Chicago for awhile, helping with the mission work there. While there, Anna also took some "fresh-air" children out to Iowa for two weeks.

From Chicago she decided to accompany the Nisseys to Knoxville, Tennessee, where John Byer was in mission work. Their visit was quite a surprise to the Byer family, very much like the experience of Peter and Rhoda, because when the door was opened, the person ran back into the house without inviting them in, so great was his surprise. She remained here in mission work for approximately four years.

At the end of these four years John Byer asked Anna to go with him to Florida to engage in mission work there. So in 1921, she pulled anchor and headed for the deep South. On the way to Florida they did not have to stop at classy hotels for night lodging. They had just to stop at the farmhouses along the way and the hospitality of the residents took care of the rest. At Tampa they helped to lay the foundations for the mission now there. In 1927, the meetings at Tampa were held in a tent, and in 1929, were changed to a building. The children there seemed especially eager to learn and were very attentive.

The Cruz family was the first family as a unit to attend the meetings held at Tampa. Anna also went on invitation to neighboring Ybor City where she started a kindergarten class. She taught songs and scripture verses to her class, in which five nationalities were represented. Ybor City for the most part was composed of people with Spanish background. One day, while she was teaching her kindergarten, a man came and just stood watching her at the back of the room. He finally left, commenting that it was the nicest thing he had ever seen.

After engaging in mission work in Florida for eleven years, she returned to the Welsh Mountain. In 1924, the Welsh Mountain Industrial Mission had been converted into the Welsh Mountain Samaritan Home. Meanwhile a very unfortunate circumstance had taken place. Arthur Moyer, who was then superintendent of the Home, was shot by a resident of the area, who was caught stealing corn. Of course this was very detrimental to the reputation of the mission, and workers were very hard to get. However, Anna, dauntless and brave as ever, came back to work there. She just kept in mind the verse, "Perfect love casteth out all fear." She knew that if she had true Christian love for the people, she would have no reason to fear. She didn't fear.

After returning from Florida she made one of her greatest altruistic moves. She started a Bible School at Intercourse, Pennsylvania, with five neighborhood children gathered around a kitchen table. Today the Bible School has grown and now over 300 children attend it. It is still known as Aunt Annie's Bible School.

Although she was never married, everyone has always called her "Aunt Annie." In her wide travels "Aunt Annie" has won for herself hosts of friends wherever she has gone. Her warm friendliness and magnetic personality just drew folks to her, and especially was this true of children. Some who are parents now, and even grandparents, can remember how they looked forward to visits of this aunt who seldom left a home without leaving a new song with the children or helping them to memorize a scripture verse. And it was ever thus. It seemed "Aunt Annie" was never happier than when she could gather some children around her and tell them the precious stories from the Bible. Is it any wonder then, that many children grew up to call this lady "Aunt Annie," even though they couldn't claim any real relationship?

At the age of 84, she is no longer able to go through many of the chores she has been accustomed to,

but her cheerfulness and personality are a great help in managing the occupants of the Home.

She still makes her residence at Welsh Mountain and is a great help in taking care of the sick and aged there. She sometimes works in the kitchen of the Home which 45 years ago was the store of the old Industrial Mission in which Anna worked.

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MENNONITE RESEARCH
NEWS AND NOTES

(Continued from Page 7)

The *Peoria Journal Star* featured three articles on the Mennonites of Illinois in August 1960, written by its staff writer Robert J. Nelson. The first one, on August 29, had the title "Strong Faith in Central Illinois Had Humble Beginning." On the next day the title was "Added Education, Knowledge Broaden Mennonite Vision" and the last one, on August 31, discussed "Linn Township Amish Most Colorful of Area Mennonites."

The Exposition Press, Inc., 386 Park Avenue South, New York 16, N. Y., in 1960 published Abraham P. Toews' *American Mennonite Worship, Its Roots, Development and Application*.

On December 10, 1960, the Associated Mennonite Biblical Seminaries sponsored a seminar at Goshen, Indiana, on "The Anabaptist and Wesleyan Tradition" with special reference to "The Nature of the Holy Life." Papers were presented by William R. Cannon, Harold S. Bender, Franklin H. Littell, William M. Arnett, and A. M. Climenhaga.

THE MENNONITE CHURCH
AT LONG GREEN, MARYLAND

(Continued from Page 5)

K. Mast, Alvin Glick, and C. J. Kurtz from Pennsylvania.

There is some interest in again starting the work in the Long Green area. Henry Hertzler of Denbigh, Virginia, has offered a plot of ground and \$3000 toward building a house for a parsonage or a church. Perhaps, if someone answers the call, a Mennonite church will again be established at Long Green.

Atglen, Pa.

